

Religious Beliefs, Faith Communities and Intimate Partner Violence

Evans N. Nwaomah D.Min, CFLE

*Department of Religious Studies, School of Education and Humanities
Babcock University, Ilishan Remo, Ogun State, Nigeria*

Abstract: This study examined the role of religious beliefs in the perpetration of domestic violence in a conservative Christian Church in Nigeria. Domestic violence, which sometimes goes unnoticed, is a huge social problem in Nigeria and has profound impact on the physical, mental, psychological and spiritual health of its victims. A number of population-based surveys, have measured the health and psychological implications of violence against women. However, much less has been done so far to understand the influence of religiosity and religious beliefs in the perpetration of intimate partner violence in the Seventh Day Adventist Church in Nigeria. This gap in literature has caused religious abuse itself to be understudied as a risk factor in intimate partner relationships. This study is therefore designed to fill that gap. The study utilized survey method and sampled 377 participants attending Seventh Day Adventist Church in Port Harcourt, Nigeria. Findings from the research revealed that domestic violence in Christian communities is partly influenced by religious beliefs that negate the status of women in the society. The study therefore emphasizes the role of the Church on violence prevention against women as a priority in order to make the Christian community a safer place for victims.

Key words: Religious Beliefs, Faith communities, Women, Violence Prevention

Date of Submission: 26-07-2019

Date of Acceptance: 12-08-2019

I. INTRODUCTION

Domestic violence is a universal reality that affects women and men of all religious groups. It knows no boundaries or race, class, colour, country, or faith affiliation (Drumm, Popescu, McBride, Hopkins, Thayer & Wrenn 2006, Nwaomah, 2012). Its occurrence around the world has been documented through statistics collected by different agencies of government, the World Health Organization (2000), the United Nations Assembly (1993; Kroeger and Nason-Clark, (2001). Despite all these, abuse in intimate partner relationships continues to be on the upsurge in Africa and worldwide (Tjaden & Thoennes, 2000; United Nations General Assembly, 1993). Evidences show that violence against women, men and children continues to be a persistent problem in the Nigerian society with individual and societal consequences (Afronews, 2008; Aderinto, 2004; Adeyemi, Irinoye, Oladimeji, Fatusi, Fatoye, & Mosaku, 2008).

Such abuse are often misunderstood and rarely addressed in most conservative Christian Churches in Nigeria, thus resulting in victims and perpetrators not receiving essential ministry to counteract this type of behaviour. Besides, despite the alarming rate of such abuse, there has not been any studies investigating the effect of religious teachings and beliefs in the perpetration of domestic violence in the Seventh Day Adventist Church in Nigeria. There is a gap in knowledge and this study is designed to fill that gap.

II. DOMESTIC VIOLENCE AGAINST WOMEN IN NIGERIAN

Domestic violence against women in Nigeria is high and is one many Nigerians and indeed Africans are still not comfortable discussing in the public space. Nwaomah (2012) observes that cultural norms and practices in the African society, makes it even more difficult for people to speak out against such practices that denigrate women. He argues that violence against women exist in cultures that do not have a proper understanding of the institution of marriage and the family. This is true within some patriarchal societies in African context where marriage is seen basically as a process of procreation. A good marriage guarantees a peaceful and healthy atmosphere in the home, which is most suitable for bringing up healthy and happy children.

Research indicate spouse abuse, or intimate partner violence (IPV), inhibits peaceful and healthy atmosphere in the home and impacts on women's health and wellness. The United Nations General Assembly Resolution 48/103 of (1993) describes intimate partner violence as a "gender based act that is likely to result in

physical, sexual, or psychological harm to intimate partners. Such acts include threats, coercion or arbitrary deprivation of liberty” (p.2). On the other hand, Adegoke and David (2008), in their study argue that spouse abuse is gender sensitive and affects women than men in Nigeria. Additionally, a great number of community-based and small-scale studies in Nigeria (Antai, 2003; Alokun, 2013; Ayodapo, 2013, Djamba&Kimuna, 2008), and the daily newspapers (Awoyemi, 2005) indicate violence against women is a serious cause for concern and needs addressing in churches, community gatherings, schools, camps, workplaces and all aspects of human endeavour. More troubling is the justification of violence and the revelation of gross under reporting and non-documentation of domestic violence due to religious teachings that promote women submission (Drumm, et al., 2006; Fortune, 2011) and cultural factors that regard such behaviours as private matters between husband and wife (Arisi, 2011).

III. RISK FACTORS OF ABUSE

Research indicate the rate of spouse abuse vary with age and level of poverty (Agambu, 2000). Similarly, Oyeridan and Isiugo-Abanife (2005) and Tenuche (2011), stress the influence of culture in the perpetration of violence against women in Nigeria. UNICEF (2011), and Tjaden and Thonnes, (2000) in their study also observed that experiencing or witnessing violence in one’s family of origin increases one’s chances of being a perpetrator or victim of intimate partner abuse. Research also identify some Christian conservative beliefs as a contributing factor to a higher acceptance of couple violence (Drumm, et. al., 2006; Fortune, 2006). Similarly Nason-Clark (2009) argues that the dominant role of men in many religious traditions, the importance of maintaining family unit at all cost, and the doctrine of transformation and forgiveness often lets perpetrators off the hook. And rarely do Christian religious organizations confront the issue of intimate partner violence due to religious beliefs that acknowledge the sanctity of marriage and disapproval of the dissolution of marriage making it a near impossibility for a woman to escape abuse in her matrimonial relationship (Mbadugha, 2016). Religious teachings provide significant perspective for women to address their experiences of abuse through counselling and support from their religious leaders (Krause, Ellison, Shaw, Marcum, & Boardman, 2001). However, much harm results when such teachings, and doctrines are misapplied in favour of violence against women. Abusers may use patriarchal religious discourse to facilitate a tug-of-war topic between them and their partners. Studies indicate that a woman is likely to be victimized by the use of some Biblical text that inhibit their functioning as normal human beings made in the image of God. Examples of some of these Biblical texts are: Colossians 3:18; 1 Corinthians 7:4; and 1 Timothy 2:12; Ephesians 5:21-23; 1 Peter 3:9 and Genesis 4:7 just to mention but a few.

Wives, submit to your husbands, as is fitting for those who belong to the Lord. (Colossians 3:18, NLT)
The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does (1 Corinthians 7:4, NAS).

I do not let women teach men or have authority over them. Let them listen quietly (1 Timothy 2:12, NLT).
Wives, submit yourselves unto your own husbands, as unto the Lord (Eph 5:22, KJV).

Don't repay evil for evil. Don't retaliate with insults when people insult you. Instead, pay them back with a blessing. That is what God has called you to do, and he will bless you for it (1 Pet 3:9, NLT).

You will be accepted if you do what is right. But if you refuse to do what is right, then watch out! Sin is crouching at the door, eager to control you. But you must subdue it and be its master." (Gen 4:7, NLT)

While these biblical passages are often interpreted as sexist statements against women, many Christian women still find comfort in Christian religious teachings for its ability to inspire hope and courage in the midst of social challenges of poverty, economic failure, sicknesses, death, homelessness, and poor medical care. However, religious teachings that encourage rigid gender roles, play a key role in facilitating domestic violence amongst couples instead of preventing it (Bancroft, 2002; Kroeger & Nanson-Clark, 2001).

IV. METHODOLOGY

This study utilized questionnaire and surveyed 377 participants attending Seventh-day Adventist churches in Port Harcourt, Nigeria. The research questions include:

1. What is the current and lifetime prevalence of intimate partner victimization among this population?
2. How are characteristics such as gender, ethnicity, educational attainment, socioeconomic status, religious conservatism, and witnessing violence as a child associated with victimization?

V. SAMPLE AND DATA COLLECTION

The data for this study was collected from five medium sized churches in the Port Harcourt area of the former Rivers Conference, now Port Harcourt Conference of Seventh Day Adventist Church in Nigeria. The instrument for the study was adapted from Conflict Tactics Scale (Straus, 1979) and the National Violence against Women's survey (Tjaden&Thoennes& Allison 1999) being the most widely-used research survey instruments for studying intimate partner violence. The CTS was a 39 item scale which was adapted to 28 items scale instrument in order to measure intimate partner victimization in the target population.

This study was formally approved by Andrews University Institutional Review Board (IRB) with a special permission from the Seventh day Adventists Church organization in Port Harcourt being the regional authority of the church, prior to data collection. As part of the informed consent process, all participants in this study were duly informed of the process and implications of this study prior to collecting data. Since the purpose of this study focused on adult intimate partner violence, only participants from the age of 18 and above met the inclusion criteria.

VI. THE PROCESS OF DATA COLLECTION

The process of gathering data for this study was done through a pre-arranged worship session for data collection. At this session, participants were given presentations on intimate partner violence or spouse in the society in the context of heterosexual relationship. At the end of the service, women and men were separated into two locations free from any encumbrance. The movement allowed for those who wanted to opt out of the process a convenient opportunity to do so. In addition, participants were advised to stop taking the survey if they felt uncomfortable at any time. Second, participants were instructed to drop their survey questionnaires by themselves at the end of the session into a box with a lid securely locked to avoid any exposure and also to maintain privacy. Participants were also instructed to leave the hall as soon as they had completed their survey.

In all, a total number of five hundred and thirty (530) survey questionnaires were issued to participants but only four hundred and seven (407) questionnaires were returned. Thirty (30) out of this number were unusable because of missing data. Therefore; only three hundred and seventy seven (377) questionnaires were considered to be legitimate. The unusable questionnaires were either blank or only partially complete and not all questions were attempted and responded to. The reasons may have been either the participants did not fully understand the meanings of the questions or they merely chose to ignore them.

VII. DATA ANALYSIS

A computer software program, Statistical package for Social Sciences (SPSS), was used to convert the raw data into a form useful for data analysis. The analysis involved scoring the data by assigning numeric values to each response, cleaning the data and using the variables to form scales and reporting in simple percentages. All the data were visually inspected which resulted in creating six scales from the multiple items that comprise the survey. The reliability of the six scales was determined by coefficient alpha, a statistical outcome indicating how closely the items in the subscale are related. The values are:

Scale	alpha
Physical Abuse	.853
Sexual Abuse	.605
Emotional Abuse	.796
Surveillance Behavior	.458
Isolating Behavior	.468
Controlling Behavior	.659

VIII. MEASURES

The Standard measure used in this research was intimate partner victimization. It was measured by twenty eight survey items adapted from the (CTS) conflict Tactics Scale and the National violence against Women's Survey (Tjaden, Thoennes& Allison). In order to measure the prevalence of abuse in this population the survey asked a variety of questions applied to a list of twenty-eight items. The survey asked "In your adulthood with an intimate partner has this EVER happened to you?" To measure current victimization prevalence, for each item the survey offered an option of, "How often has this happened in the last twelve months?" At the end, a factor analysis on the twenty-eight victimization items was conducted resulting in five scales for further analysis. The items belonging to each scale are listed below.

Table 1: Categories of Victimization

Type of Abuse	Behaviours in the scale	Percentage of sample that experience at least one type of behaviour
---------------	-------------------------	---

Physical	Threatened to hit or throw something at you Threw, smashed, hit, or kicked something to frighten you Pushed, grabbed, or shoved you Beat you up mercilessly Threatened to kill you if ever challenged him/her Used a knife or heavy stick	26.3 %
Sexual	Exhibited a general contempt for your gender Sexually used you against your will Persuaded you to do something sexually you considered a perversion Forced you to have sex when you do not feel like having	33.7%
Emotional	Threatened to take the children away from you Insulted, swore at you, or called you names Threatened that he-she would attempt suicide Destroyed property or cherished possessions Threatened to abuse your children Abused your children or pets to punish you Used sexually degrading language towards or about you Deprived you of food, or sleep	36.5%
Surveillance	Stalked or followed you Was extremely jealous or accused you of having an affair	27.2%
Isolating	Did not let you have access to family/personal income Restricted your use of the family car, needed you to get permission... Prevented you from getting or keeping a job/education	17.6%
Controlling	Told you what to do and expected obedience Made big family and household decisions without consulting you Limited your involvement with others	76.9%

IX. DEMOGRAPHICS AND BACKGROUND VARIABLES

The demographic and background variables measured in this study in relationship to victimization were: sex, age, marital status, spouse education, income, economic situation, church attendance, church affiliation, practice church doctrines, and ethnicity.

1. Sex
2. Age measured by a set of dummy variable related to the age groups (18-25; 26-35; 36 -45; 46-55; 56-65; 66-75; 76-85; 85+).
3. Marital status as measured by a set of dummy variable related to each of the six marital status groups (Single, Married, Separated, Divorced, Widowed , with Partner (husband/wife
4. A divorced separate dummy variable (1 = divorced or separated, 0 = Not divorced or separated)
5. Family economics (Very difficult and stressful; difficult, but manageable; adequate; better than average; very comfortable)
6. Education level
7. Spouse education level
8. Church attendance (once per year or less including never; Several times per year; One to three times per month; at least once per week)
9. Practice church doctrine (Very conservative; Closely or traditionally; Conservatively; Liberally; Interpret doctrines more non- traditionally; non practicing)
10. Ethnicity was measured by a set of dummy variables

Table 2 Demographics

	TYPE	%	TYPE	%
Sex	Male	49%	Female	51%
Age	18-35	30%	56-75	13%
	36-45	33%	75+	0%
	46-55	27%		
Marital Status	Married	65%	Single/Never Married	12%
	Separated/Divorced	4%	Widowed	1%
	Living with a Partner	18%		

Marriage	1 st	91%	3rd+	5%
	2 nd	4%		
Divorces	1	66%	3+	9%
	2	25%		
Education	Primary school or less	7%	University grad.	62%
	Secondary School	31%		
Spouse Education	Primary school or less	4%	University grad.	61%
	Secondary School	35%		
Income	None	19%	N301,000-N500,000	17%
	N120,000-N150,000	23%	N501,000-N1,000,000	18%
	N151,000-N300,000	19%	N101,000,000+	5%
Economic Situation	Very difficult/Stressful	15%	Difficult, but manageable	44%
	Better than Average	31%	Very Comfortable/Adequate	11%
Church Attendance	Once per year or less	2%	1-3 times a month	6%
	Several times per year	50%	At least once a week	43%
Church Affiliation	Baptized SDA	92%	Attending SDA	7%
	Catholic	1%	No particular beliefs	0%
Practice Church Doctrines	Very conservatively	17%	Liberally	24%
	Conservatively	58%	Non-practicing	1%

X. MAJOR FINDINGS

Controlling and Demeaning Behaviour

Controlling and demeaning behaviours which are: Told you what to do and expected obedience, making big and family and household decisions and spending without consultation as well as limiting a partner involvement with others, such as friends, family and co-workers are displayed in Table 8 below. This behaviour consists of the largest single category of abusive behaviours in this study. Nearly eighty percent (76.9%) of the participants in this survey indicated they have experienced one form of abuse in this category. The analysis in the demographic section of this study identifies several risk factors in connection with controlling and demeaning behaviours which include: age difference between partners, conservative religious beliefs, poverty, being divorced or separated, having difficult family finance, and having a spouse with low educational attainment. Controlling behaviour is hugely significant in this study. Controlling behaviours by husband/partner significantly increases the likelihood of physical and sexual abuse, thus acting as an antecedent to all forms of violence. Findings emphasize the need to adopt a preventive integrated approach through seminars and workshops on the dangers of controlling behaviours in intimate partner relationships amongst couples. The table below shows the summary of behaviors.

Table 3: Controlling Abusive Behavior Items and Percentages

Survey Items	Sex	Number	Percentages
Told you what to do and expected obedience	Male	93	61.2%
	Female	115	72.8%
Made big family and household decisions without consulting you	Male	36	23.7%
	Female	48	30.4%
Limited your involvement with others	Male	33	21.7%
	Female	56	35.4%
Used a scripture to support or justify abusive behavior towards your partner	Male	36	23.7%
	Female	48	30%
Pressured partner to forgive on the basis of religion and Christian teachings	Male	33	21.7%
	Female	56	35.4%
Told you God would not condone divorce or separation when they tried to leave the relationship because of abuse.	Male	35	23%
	Female	49	31%

--	--	--	--

XI. DISCUSSION AND CONCLUSIONS

The focus of this paper was to explore the contribution of religiosity and religious beliefs in the perpetration of intimate partner violence. The result from this study, show a prevalence of domestic violence in the study population. Nearly seventy-seven percent (76.5%) of the female participants in this study reported they had experienced abuse at least once in their life time, from their male spouse, arising from the use of Biblical texts and language to control and demean them. The study does confirm earlier findings of the presence of domestic violence in faith-based communities (Drumm, et. al., 2006, Nason-Clark, 2009, Fortune, 2001). This study suggests several implications for pastoral and church ministry leaders which require urgent attention. An overview of literature in this study illustrates the role religious language plays in the perpetration of violence against women. Such language in perpetuating and tolerating abuse regardless of religious affiliation or denomination needs to be checked. Correction of such language, in religious practices, preaching, and biblical interpretation, is a monumental task that must begin with increase awareness of the problem of harmful religious language against women. As a matter of fact, effective building of responses to domestic violence in religious communities, must examine the role of religious language in practice, in church structures, in liturgy, and in programmes concerning marriage and counselling. Such examination, coupled with a rephrasing of language to represent egalitarianism in Christian communities, is supported by scripture, and by the example of Christ's ministry to the poor, the needy and the vulnerable of the society. The correction of language that attributes power to male partners in marriage and an overview of the teaching of forgiveness, so that forgiving can be linked to justice and dignity, requires Christian churches to work towards the primary prevention of domestic abuse. The following are therefore recommend that:

1. Faith communities should endeavour to address the misapprehensions of male and female, gender supremacy in and outside the confines of the Church community. The inequality of regarding one gender as supreme above the other contrary to God's original purpose for husband and wife relationships, promotes violence in the society.
2. There is the need for collaboration between the clergy, the helping professionals and the laity in ending partnership abuse amongst couples in faith communities. This could be done through regular training, seminars and workshops on abuse prevention.
3. The local Church be encouraged to design programmes that encourages effective communication amongst couples through dialogue, teaching and counselling.
4. Helpful faith based community response involving a clear acknowledgment of the awareness of spousal abuse, and a re-evaluation of cultural norms and traditions which support violence against women and children be encouraged
5. Clergy provide adequate counselling to troubled marriages by not using inadequate, simplistic responses and presenting limited knowledge and rigid interpretations of what the Scripture does not teach.
6. Curbing violent behavior amongst religious men who believe they are entitled by their tradition to behave in this way must include spiritual language condemning the violence and religious resources to empower hope and change.
7. The need for a better understanding of religious abuse is essential if any headway is to be made in addressing the serious harm caused by this form of abuse.

REFERENCES

- [1]. Adegoke, T. G., & Oladdeji, David. (2008). Community norms and cultural attitudes and Beliefs factors influencing violence against women of reproductive age in Nigeria. *European Journal of Scientific Research*, 20(2), 265-266.
- [2]. Aderinto, A. A. (Ed.). (2004). *Domestic violence among the middle class in Edo and Delta States in* Thomas, I M; Erinosh L. E; Orenuga, F :*Domestic Violence among Middle Class Nigerians*. Lagos: Inter African Committee.
- [3]. Adeyemi, A., Irinoye, O., Oladimeji, B., Fatusi, A., Fatoye, F., & Mosaku, S. (2008). Preparedness for Management and Prevention of Violence against Women by Nigerian Health Professionals. *Journal of Family Violence*, 23(8), 719-725.
- [4]. Afronews. (2008). Nigeria: Half of women experience domestic violence Retrieved 22 May, 2010, from <http://www.afronews.com/articles/16471>
- [5]. Antai, D. (2011). Controlling behavior, power relations within intimate relationships and intimate partner physical and sexual violence against women in Nigeria. *Antai BMC Public Health*, 11(5), 1-2.

- [6]. Arisi, R. O., & Oromareghake, P. (2011). Cultural Violence and the Nigerian Woman. *An International Multidisciplinary Journal, Ethiopia*, 5(4), 369-381.
- [7]. Awoyemi, G. (2005). Man butchers wife in Lagos, *Nigerian Tribune* p. 3.
- [8]. Ayodapo, O. G. (2013). Socio-cultural factors influencing gender-based violence on agricultural livelihood activities of rural households in Ogun State, Nigeria. *International Journal of Biodiversity and Conservation*, 5(1), 1-14.
- [9]. Bancroft, L. (2002). *Why does he do that? Inside the minds of angry and controlling men*. New York, NY: G.P. Putnam's Sons.
- [10]. Cunradi, C. B., Caetano, R., & Schafer, J. (2002). Religious affiliation, denominational homogeneity, and intimate partner violence among U.S. couples. *Journal for the Scientific Study of Religion*, 41(1), 139-151.
- [11]. Djamba, Y. K., & Kimuna, S. R. (2008). Intimate partner Violence among married women in Kenya. *Journal of Asia & African Studies* (Sage Publications Ltd), 43(4), 457-469.
- [12]. Drumm, R., Popescu, M., McBride, D., Hopkins, G., Thayer, J., & Wrenn, J. (2006). Intimate partner violence in a conservative Christian denomination. *Social Work & Christianity*, 33, 233-252.
- [13]. Fortune, M. M. (2001). Religious issues and violence against women. In C. M. Renzetti, J. L. Edleson & R. K. Bergen (Eds.), *Sourcebook on violence against women*. Thousand Oaks, CA: Sage Publications.
- [14]. Fortune, M. M. (2006). National declaration of religions and spiritual leaders addressing violence against women. *Journal of Religion & Abuse*, 8(2), 71-77.
- [15]. Isola, S. A. (2016). Domestic Violence: The Nigerian experience. *Asia-Africa Journal of Mission and Ministry*, 13, 3-16.
- [16]. Kroeger, C., & Nason-Clark, N. (2001). *No place for abuse: Biblical and practical resources to counteract domestic violence*. Downers Grove, IL: Inter-Varsity Press.
- [17]. Krause, N., Ellison, C., Shaw B., Marcum, J. & Boardman, J. (2001). Church based social support and religious coping. *Journal for the Scientific Study of Religion*, 40, 637-656.
- [18]. Mbadugha, E.I. (2016). Intimate partner violence and sexual violence against women: Any end in sight? *International Journal of Medicine and Biomedical Research*, 5(1) available at www.ijmbr.com
- [19]. Nason-Clark, N. (2009). Christianity and the experience of domestic violence: What does faith have to do with it? *Social Work & Christianity*, 36(4), 379-393.
- [20]. Nwaomah, E. N. (2012). Developing and implementing a Domestic Violence Intervention strategy in the Seventh Day Adventist Churches in Port Harcourt, Nigeria. Doctor of Ministry, Andrews University, Michigan, P.41.
- [21]. Oduyoye, M. A. & M. R. A. Kanyoro (Eds.) (1992). "Social Changes and Women's Attitudes Towards Marriage in East Africa." In *The Will to Arise: Women, Tradition and the Church in Africa*. M. A. Oduyoye and M. R. A. Kanyoro (Eds.), New York: Orbis, pp. 119-134.
- [22]. Ojua, T. A., Lukpata, F. E., & Atama, C. (2014). Exploring the Neglect of African Family Value Systems and its Effects on Sustainable Development. *American Journal of Human Ecology* 3(3), 43-50.
- [23]. Oladepo, O., Yusuf, O. B., & Arulogun, O. S. (2011). Factors influencing gender based violence among men and women in selected states of Nigeria. *African Journal of Reproductive Health*, 15(4), 78-86.
- [24]. OluremiFareo Dorcas. (2015). Domestic violence against women in Nigeria. *European Journal of Psychological Research* 2(1), 25.
- [25]. Omorogbe, S. K., Obetoh, G. I., & Odion, W. F. (2010). Causes and Management of Domestic Conflicts among Couples: The Esan Case. *Journal of Social science*, 24(1), 57-63.
- [26]. Oyeridan, K. A., & Isiugo-Abanife, U. C. (2005). Perceptions of Nigerian women on domestic violence: Evidence from 2003 Nigerian Demographic and Health Survey. *Journal of Reproductive Health*, 9(2), 38-53.
- [27]. Straus, M. (1979). Measuring intrafamily conflict and violence: The conflict tactics (CT) scales. *Journal of Marriage and the Family*
- [28]. Tjaden, P., & Thoennes, N. (2000). *Extent, Nature and Consequences of intimate Partner Violence: Findings from the National Violence against women Survey*. Washington DC: National Institute of Justice
- [29]. Tenuche, M. (2011). The Burden of Marital Vows: A study of Domestic Violence in Benue and Kogi States, North Central Nigeria. *Journal of Research in Peace, Gender and Development*, 1(6), 192-203.
- [30]. Tricial, B., & Bent-Goodley. (2005). Culture and Domestic Violence: Transforming knowledge Development. *Journal of Inter personal Violence*, 20(2), 195.
- [31]. United Nations general Assembly. (1993). Resolution 48/104 Declaration of the Elimination of Violence against Women: Fourty eight session December, 20, 1993.

- [32]. World Health Organization. Responding to intimate partner violence and sexual violence against women: WHO clinical and policy guidelines. Available at: http://www.who.int/iris/bitstream/10665/85240/1/9789241548595_eng.pdf. Accessed May 25, 2017